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appending to his treatment of it representative and sometimes exhaustive bibliographical lists. The usefulness of the book is thus indefinitely increased, and the way opened to further study of particular matters and the formation of an independent judgment upon them. A further feature indicative of the thoroughly scientific and even technical spirit in which the work is conceived appears in the lists and descriptions of manuscript witnesses and editions, lists of characteristic words, of passages quoted, of the stichometry of the various books, until one awakes to the conviction that a great storehouse of important and authentic information as to the Septuagint is here at length put into our hands, with all its contents carefully sifted and conveniently arranged. If the delay in the appearance of this volume has contributed to this comprehensiveness and convenience, one cannot wish it had appeared a day earlier.

With the completion of the Cambridge manual edition and of Hatch and Redpath's Concordance, and with the appearance of Professor Swete's admirable *Introduction*, we may well believe ourselves at the beginning of a new epoch in Septuagint study; and in making that epoch this book will play a most useful part.

EDGAR J. GOODSPEED.

A Study of Social Morality. By W. A. WATT. Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, 1901. \$2.

The study of sociology has forced the recent ethical writers to revise their conceptions of social ethics, and has helped them to clearness and grasp of concrete reality. The present volume considers the moral qualities which are involved in the conduct of associated life and the demand of community organization. The chapter on casuistry offers evidence that Protestantism will be obliged to reopen the discussion of a method of practical and helpful guidance. Since the sermon has come into competition with books and newspapers, and has been shortened to a few paragraphs, the amount of moral instruction possible is much diminished, while reading and teaching are assuming a wider place in character-making.

The author states with distinctness the truth that vague and abstract "principles" do not furnish adequate direction for life; that all the facts of a situation must be known in order to define a duty; that the facts of associated life are more complex than formerly; and therefore

that "sociological investigations of any modern institution are of great importance. They demand much labor on the part of the original investigator; but the labor bears fruit." The book itself, with all its suggestiveness, is evidence that more complete treatment of social institutions, laws, and conditions of welfare is required before the conventional ethical chapters on "social morality" will have any value beyond the bare opinions of the author. It is a serious question whether the attempt to formulate regulative principles for conduct in associated life may not more profitably be left to practical sociology, where it can have an inductive treatment.

CHARLES R. HENDERSON.

THE UNIVERSITY OF CHICAGO.

The Body of Christ: An Enquiry into the Institution and Doctrine of Holy Communion. By CHARLES GORE, M.A., D.D., Canon of Westminster. New York: Charles Scribner's Sons, 1901. Pp. xv + 330. \$1.75.

Though containing nothing strikingly new, this volume sets forth, in a comprehensive manner, the biblical, historical, and practical grounds in favor of the theological doctrine of consubstantiation. The author ignores the critical question involved in the harmonization of the various New Testament accounts of the institution of the ordinance, and devotes much space to showing that the views of the early church fathers are substantially those held by the English church. He says that by the phrase "the flesh of Christ" is meant the spiritual principle or essence of his manhood, and by "the blood of Christ," the human life of Jesus of Nazareth in his glory. Hence, by "eating Christ's flesh" is meant receiving into ourselves and appropriating by faith what we can only describe as the spiritual principle of his manhood, and by "drinking his blood," receiving and absorbing his human but God-united life. Primarily the gift of Christ's body and blood is a spiritual gift for the spirit. Faith alone is the instrument which can receive it, and not the mouth of the body. The gift *accompanies* the material bread and wine, but is to be distinguished from it. The author admits that language like this appeals rather to the spiritual *imagination* and *feeling* of believers than to their speculative intellect, but he holds that one who is at home in New Testament language as a whole will give a meaning to it, and will find no more intellectual difficulty than is involved in the mystery of human life in general.

WILLIAM R. SCHOEMAKER.